The Non-Subscribing Presbyterian.

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Contents.

	PAGE
The Annual Meetings	1
The Presidential Addresses	2
Woman's Mission—(By Miss Mellone)	3
Scheme of Systematic Instruction for Sunday Schools, 1908-9	5
Lessons from the Book of Isaiah.—(By Rev. H. J. Rossington, M.A., B.D.)	6
The Late Rev. R. Lyttle: Opening of Memorial School	7
Obituary—Dr. Sydney Brice Smith ...	10
Unity Guild	11

THE ANNUAL MEETINGS.

THE Annual Meetings of the Association of Non-Subscribing Presbyterians and other Free Christians and the Remonstrant Synod of Ulster, were held on Tuesday and Wednesday, June 16th and 17th, in the Rosemary St. Church. It is inevitable that much of the business should be of a routine character, that is, liable not to vary much from year to year, but its importance is great, involving as it does the management of large funds (notably those of the Orphan Society, under the Non-Subscribing Association, and those of the Sustentation Fund, under the Synod), and the oversight of the work of the Sunday Schools and Temperance Committees, not to mention other matters of almost equal importance. The Rev. Edgar Lockett, of Banbridge, was elected Moderator of the Remonstrant Synod for the year, the Rev. C. Thrift being the outgoing Moderator; and the Rev. S. H. Mellone was elected President of the Association, the Rev. W. H. Drummond being the outgoing President. The most important topics which arose, other than those which recur from year to year, were those which we have noted below.

The last number of this journal contained a statement of the policy of the Association with regard to the Universities Bill. At the recent Annual Meeting, the President and the Rev. W. H Drummond made statements with regard to the steps they had taken to bring the views of the Association concerning the Universities Bill before the Chief Secretary and the various members of the Grand Committee with a view to strengthening its unsectarian character, and especially to securing that the proposed university in Belfast shall be of the best modern type and entirely unhindered in its future developments by concessions to denominational claims.

The Rev. W. H. Drummond reported that the Committee in charge of the Re-organisation Scheme had been engaged in the careful consideration of the numerous important questions arising out of the proposed Code of Discipline; and that the Code would be

ready to be laid before the various congregations in the autumn.

The Report of the Temperance Committee, presented by the Rev. G. J. Slipper, and unanimously passed, contained the following resolution regarding the Licensing Bill :—

"The Temperance Committee of the Association of Irish Non-Subscribing Presbyterians and other Free Christians desires to express its warm approval of the wise and able measure proposed by the Government for the reform of the licensing laws of England and Wales, and its earnest hope that this measure will at an early date become law ; it also trusts that in the near future a similar measure of licensing reform will be extended to Ireland."

Subsequently a discussion took place with regard to the sectarian control of National Schools, and strong expressions of opinion were made. The matter was referred to the General Purposes Committee for further consideration.

One of the most important institutions in connection with our body is the Sustentation Fund under the Remonstrant Synod. It was announced at the recent meeting that Mr. John Smyth, M.A., who has faithfully and efficiently discharged the duties of Treasurer for many years, felt himself compelled to relinquish this office.

Two welcome changes were made last year in connection with the Annual Meetings. One was the holding of a Communion Service on Wednesday morning, and the other was to hold the Annual Service in connection with the Association's Meeting on the previous evening instead of Wednesday morning. Similar arrangements were made this year. The result as regards the Annual Service is a largely increased attendance. On this occasion the Rev. Joseph Wood, of Birmingham, preached an eloquent and impressive sermon.

THE PRESIDENTIAL ADDRESSES.

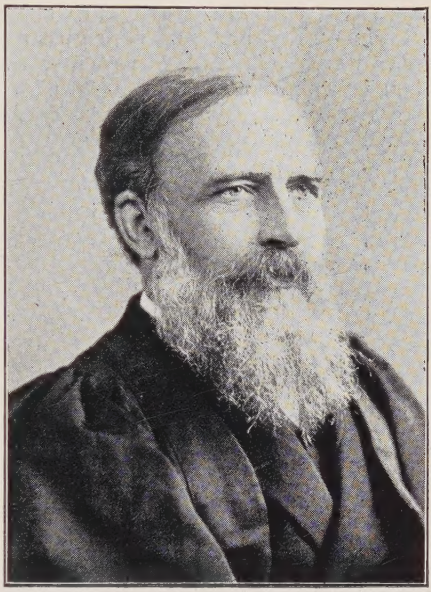
At the Annual Meetings of the Non-Subscribing Association, held on June 17th, the Rev. W. H. Drummond, B.A., in the course of his address as outgoing President, after referring in appropriate terms and with much feeling to the loss sustained by the lamented death of Rev. Frederic Thomas, late of Cairncastle, proceeded to speak of the unique opportunity offered at the present time to supporters of the Liberal Faith : "Opportunities in the country districts are not perhaps so appreciable as in the city ; but my own conviction is, that in Belfast there is a growing opening for liberal religious thinkers. There are numbers of men who never come into contact with organised religious life at all, and who are groping their way for some faith by which they can live. Every year sees an increase in the number of men who find themselves unable to interpret the Christian Religion and the meaning of life in the old traditional terms. At present they are scattered abroad ; they are solitary thinkers and solitary voices ; but even in the few years in which I have been in Belfast I seem to see a distinct growth of interest in liberal progressive thought. I hope that more of our Churches, with their fine traditions and religious freedom, will be able to avail themselves of the opportunity of bearing brave simple witness to spiritual faith, and to the possibility, amid the changes of the world, of finding guidance and inspiration in deep belief in God."

The Rev. S. H. Mellone, M.A., D.Sc., the incoming President, in the course of his address, said that a Church like ours which is not creed-bound, and is numerically not large, carries on its work under special advantages and special dangers some of which are peculiar to itself. The intellectual condition of the creed-bound Churches is such as must discourage the most hardened ecclesiastic. The Confessions they profess to hold are all dying or dead, and are standards of belief only in name, and yet those standards, in virtue of their nominal maintenance, work more injury to truth and progress than can easily be told. The official spokesmen of many great Churches do not know where they stand, and in many great moral, intellectual and spiritual issues of the present time have no message to give, or else utter a message in uncertain halting terms. The result is that the Churches are dragged reluctantly be-

hind the wheels of progress, and are ever the last to learn and the last to admit the light. We of the Non-Subscribing Churches are delivered from the humiliating necessity of thinking first of all not whether the thing is true, but whether it is "for the interests of the Church" to say it.

Further, because our numbers are not large, we are not led into the temptation to make claims which rest only on denominational ambition. Some of the great Churches of the present day mistake their own power and influence for the purpose which alone can justify the existence of any power or influence in their hands—the spread of God's light and truth in the world *at any cost*. Mere denominational ambition can only flourish where there is an outward display of numerical strength. For that very reason we have exerted an influence out of all proportion to our numbers—an influence which has been most effective in issues not decided by numbering heads, but by weighing intelligence and character. Our Church has contributed to the life of the nation men who count by their ability, intelligence and thought.

Yet out of the heart of these privileges arises our danger. We may mistake hide bound conservatism for adherence to principle, and easy-going indifference for liberty. We may let mere prejudices and personal preferences stand in the way of the common good. We do well to be loyal to the splendid traditions handed down to us from our fathers; and yet in our loyalty to the letter of those principles we may be false to their very spirit. The Presbyterian system of management is a democratic system, each member having equal rights, and even the minister claiming no exclusive right. It follows then that that Church is most efficient in which not only the minister but the whole membership is most efficient. An efficient membership need not be numerically large, but it provides the conditions for genuine spiritual progress as well as for that warmth of fellowship which is the strongest attractive force. Let our people realise the responsibility that rests upon every one of them, and then we may be assured that the future of the Non-Subscribing Church will be worthy of its past.



The Rev. Joseph Wood
(Birmingham).

WOMAN'S MISSION.

By Miss Mellone.

More than two thousand years ago one of the greatest of Greek sages said that nothing proves more ruinous to a state than the defective education of the women. It has taken a long time for the Western world to realise the truth of this saying, probably it is not yet fully grasped by the majority. Many people are influenced by the extraordinary delusion that education will in some way unfit women for that humdrum, monotonous work which after all forms the greater part of their lives; as if, for example, a well-educated woman would be sure to dislike the washing, sewing, and cleaning which must be done every day, and moreover would not only dislike these necessary tasks, but would do them worse than her great grandmother, who

was innocent of any learning beyond that needed to read her Bible. Of course there has been an enormous advance in the last fifty years; the gates of knowledge have been thrown open to all women, and the reproach of Ruskin—"You bring up your girls as if they were sideboard ornaments, and then complain of their frivolity," has lost its sting. But it is still possible for a writer in a recent number of the "Spectator" to speak of the deplorable mis-education of middle-class girls, and to refer to the general low level of feminine intelligence, evidenced by the growth and flourishing of one of the most pernicious agencies of modern times, the society and ladies' papers. If space allowed, I should like to dwell more on this point, and to enter my protest against the conception of women's interests and women's intelligence which appears to prevail among the editors of these "ladies' papers." For instance, when a great London daily paper, claiming to have the largest circulation of any half-penny paper in the world, published a ladies' edition, the columns were filled with accounts of the latest Paris hats and frocks, snippety personalities about leading figures in the social world, a daily instalment of a sensational novel, and just a few items of news, to give the thing an air of being a serious paper. While this can still be considered good enough for women, and while such papers, and worse ones, still crowd the bookstalls, it is useless to think women's education is in a wholly satisfactory state.

When the question is asked how this state of things can be remedied, we return to the answer Ruskin gave many years ago:—"The first of our duties to a girl is to secure for her such physical education as may confirm her health, and perfect her beauty: the second is to fill her mind with all the knowledge and thoughts which help to confirm her natural instincts of justice, and refine her natural tact of love."

On the first point, it is only necessary to remark that we no longer need the warnings of Ruskin and many others against the neglect of a girl's physical development; one is inclined to think sometimes that we have gone too far in the opposite direction, and that the danger may be lest a girl should injure her health and her beauty by excessive devotion to games, though this occurs more often after the years of school life are over.

On the second point, there is more need for clear thinking. What subjects should form the main part of a girl's education? It is clear that every girl, rich or poor, should be taught all that belongs to the right ordering and management of the home. This is no small matter—it involves not only such elementary details as the right way to scrub, and sew, and wash, and bake, but also the knowledge how to keep the home healthy, and how to be of use in sickness. I fully agree with Miss Harriet Martineau when she says—"The most ignorant women I have known have been amongst the worst housekeepers; and the most learned women have been amongst the best—wherever they have been early taught and trained to household business as every woman ought to be."

There is much truth in these words. The average middle-class girl, if she neglects her home duties, does so not because of the little knowledge which she gains at school, but because she neither knows how these duties should be performed, nor has she been trained to think of helpfulness as one of the first duties in life. Men do not neglect their professional business, or their office, or their shop, because they have been taught Latin or mathematics, nor, as Miss Martineau says, would a woman on that accouut neglect the workbasket, the market, or the kitchen, because her mind had been trained in the accuracy and exactness required in the study of those subjects. The deep saying—"This thing should ye have done, and not have left the other undone," applies to this question as to many others.

Friendship is for aid and comfort through all the relations of life and death. For serene days, and graceful gifts, and country rambles; but also for rough roads and hard fare, shipwreck, poverty and persecution.

Scheme of Systematic Instruction for Sunday Schools, 1908-9.

I. Junior Grade *(suggested ages 8—11 inclusive).*

(a) Old Test.: (1) Story of Joseph (Gen. xxxvii., xl.—xliv.)
(2) Ten Commandments (Ex. xx., 1-17.)
(3) Ps. xxiii.

(b) New Test.: (1) Parable of the Ten Talents (Matt. xxv., 14-30).
(2) Parable of the Good Samaritan (Luke x., 25-37).

(c) General: Hymns (to be committed to memory)—
(1) "God is Love, His mercy brightens."
(2) "Though lowly here our lot may be."
(3) "The wise may bring their learning."

N.B.—Teachers if they think well may confine themselves to three of the above, in which case their selection must comprise either (1) or (2) of the Old Testament, and the whole of the New Testament Section.

II.—Middle Grade *(suggested ages 12—14 inclusive).*

(a) Old Test.: (1) Ten Commandments (Ex. xx., 1-17) and Deut. vi., 4-9.
(2) Book of Ruth.
(3) Psalm ciii.

(b) New Test.: (1) The Parables in St. Mark's Gospel.
(2) I. Cor. xiii.

(c) General: Christian Catechism. Part I.

N.B.—Teachers may concentrate their attention upon four of the above, in which must be included (1) and (2) of the Old Test, and (1) of the New Test. Section.

III.—Senior Grade *(suggested ages 15 and upwards).*

(a) Old Test.: (1) Book of Ruth.
(2) Psalms i. and xv.
(3) Isaiah—Servant of Yahweh Passages (Is. xlii., 1-4; xlix., 1-6; l., 4-9; lii., 13-15; liii.)

(b) New Test.: (1) Life of Christ (St. Mark's Gospel); or
(2) St. Paul's Epistle to the Philippians.

(c) General: (1) Christian Catechism. II. and III.; or
(2) "How we got our Bible," by J. Paterson Smyth. (Sampson Low, Marston & Co., Ltd. 1/-)

Suggested Books for the use of Teachers:

General.—"How to Read the Bible." Walter F. Adeney. (London: James Clark & Co. 1/6.
"The Three Stages of a Bible's Life." W. C. Gannett. (Sunday School Association. 4d. net.)
"The Bible for Young People." Translated from the Dutch by P. H. Wicksteed. (Sunday School Association. 4 vols., 10/- net.)
[This is suggested as a work of reference for the S.S. Library.]

Books, &c., bearing on the Special Lessons:

Old Testament.

Story of Joseph.—See "Old Stories for Young Children," Nos. xvii. and xviii. in "The Sunday School Helper" for July and August, 1892; also "The Bible for Young People," vol. i.

Book of Ruth.—See "Lessons on the Book of Ruth," by A. W. Fox in "The Sunday School Helper," 1891; also consult "The Bible for Young People" concerning the purpose of the book and its characteristics.

Isaiah.—See "The Prophecies of the Captivity" (Is. xl.-lxvi.) by R. T. Herford (Sunday School Association. 1/- net.) Also see the Articles on the Special Lessons in "The Non-Subscribing Presbyterian," July, 1908, by H. J. Rossington.

New Testament.

Parables of Jesus.—See "Half-hours with the Parables." J. C. Hirst. 1st and 2nd series. (S. S. Association. 1/- each net.)

St. Mark's Gospel.—See "The Gospel according to St. Mark: A Study in the Earliest Records of the Life of Jesus," by H. S. Solly. (S.S. Assoc. 1/- net.)

Philippians.—See "The Epistles of St. Paul to the Philippians and to Philemon," by V. D. Davies. (Sunday School Association. 1/- net.)

An Examination on above will be held in March, 1909.

LESSONS FROM THE BOOK OF ISAIAH

(In connection with the Scheme of Systematic Instruction for the Sunday Schools of the Irish Non-Subscribing Presbyterian Association, 1908-9.)

By Rev. H. J. Rossington, M.A., B.D.

Selected Passages—Isaiah xlii., 1-4; xlix., 1-6; l., 4-9; lii., 13—liii., 12.

The above should first of all be carefully read over, and the following points noted:—

(1) The four passages are not independent, but go together because of their like characteristics, and because they possess one subject in common.

(2) In each case prominence is given to one who is spoken of or who speaks in the character of a Servant. (See xlii., 1; xlix., 3; lii., 13; liii., 11.)

(3) The Servant stands in a special relation to the Lord, the latter twice using the words "My Servant" when speaking of the subject of the passages and his characteristics. (See xlii., 1; lii., 13.)

Because of the above facts the four passages are taken together, and are known as the four great "Servant of Jehovah" or "Servant of Yahweh" passages.

[As all teachers should be in a position to account for the frequent use of the term "Yahweh" by modern scholars, it will be as well for them to have the matter briefly explained. In early Hebrew writings only consonants were used. Thus the word used as a term for God, *i.e.*, Jehovah, is but the conjecture of scholars who, finding the four consonants YHVH, gave them the vowels they believed to be correct, and thus produced the form employed in our Bibles to represent the Hebrew deity. But later scholarship has made it practically certain that "Jehovah" cannot be correct, and that the four consonants must be vocalised as Yahweh. Hence, where early writers use the word "Jehovah" as the name for the Hebrew deity, it is now customary for the best modern scholars to substitute the term "Yahweh." Both words mean the same, but the latter is the more correct form of the Hebrew original.]

The Character of the Book.

For the correct understanding of the "Servant of Yahweh" passages it is needful to bear in mind the character of the book in which they are found. It is a book of prophecies, and hence the meaning and the application of what we find, the lessons we expect to learn, the moral and spiritual guidance we hope to gain, will be largely determined by our conception of what a prophet is and the nature of his prophecies. Thus the first question of importance is:

What is a Prophet?

The usual answer is: A prophet is one who predicts or foretells an event. This, it is true, is the sense in which most people employ the corresponding verb. "To prophesy" is to foretell something which is going to happen. But let it be carefully noted that there is no suggestion of such a meaning in the simple words themselves. "Prophet" is our rendering of a Greek word which means a person who speaks on behalf of another. And therefore when we think of a Hebrew prophet like Isaiah or Jeremiah, we think first of all not of a *fore*-teller but of a *forth*-teller. That is, he is one who stands forth to speak on behalf of God, to give to man the message which God first gave to him. Thus, it is not of a distant future he speaks. Rather is he concerned with the claims of the living present in which his lot is cast, and he comes forward as the divine representative to emphasise forgotten truths, to plead passionately with men that they may give attention to the instant claims of God's holy will. If the future concerns him at all it is only in a secondary sense—the future will perchance see the consummation of that which has its beginning in the present. But, first and foremost, his eyes are open to the moral and religious needs of his own day, and all that he says is said in regard to the practical questions of his own day.

Practical Application to Special Passages.

It is necessary to make this perfectly clear if we are to understand the special passages with which we are to deal. If we turn to them in the Authorised Version we perceive that each of the chapters from which they are taken is preceded by a few lines of introductory matter, supposed to give the clue to what follows in the particular chapter. Thus our first passage (Is. xlii., 1-4) has

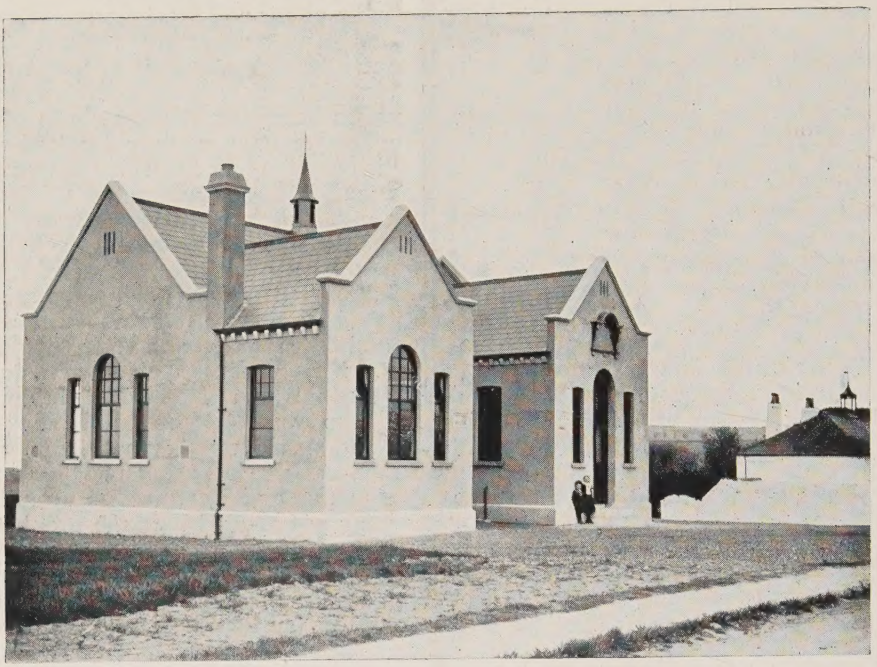
this sentence by way of introduction or heading: "The office of Christ, graced with meekness and constancy." That is to say, those words were made to precede the chapter because the translators of the Authorised Version believed that the writer was foretelling the person and ministry of Christ. So likewise in our last passage the most important of all (Is. lii., 13—liii., 12). Chapter liii. is prefaced by these words: "The prophet, complaining of incredulity, excuseth the scandal of the cross, by the benefit of his passion, and the good success thereof." Here, again, the words of the prophet are made to refer to Christ and his cross—to one who lived centuries after the prophet's activities were over. Now it is possible for Christian people to apply the words of the ancient prophet to the circumstances of Christ and to consider there is a striking appropriateness in so doing. Thus, when we hear the stirring solo: "He was despised and rejected of men; a man of sorrows, and acquainted with grief" (Is. liii., 3), or listen to the well-known chorus: All we like sheep have gone astray" (Is. liii., 6), we almost instinctively associate the words with the sufferings and death of Jesus, all the more so because the words are chiefly known to us in consequence of their place in Handel's oratorio, *The Messiah*.

Yet to preface the actual words of the prophet with Christian comments is quite another matter. To do that is to pre-suppose that the prophet was consciously predicting or foretelling Christian events, which is altogether unwarranted and misleading. Hence we find that in the Revised Version, as in every recent version of the Bible, all such introductions or chapter headings have found no place. The omission is due to no sectarian feeling whatsoevef. The Revisers, most of whom were distinguished orthodox scholars, realised that the first duty of the reader was to concern himself with the writer's words and their obvious primary meaning, while their paramount duty was to give the reader the most faithful rendering of the original tongues and allow that to make its own appeal. He was at liberty to apply the words he read as he liked, but for them to prejudice him by the prefixing of their comments to the prophet's or psalmist's words would be most unfair and unscholarly. There is this further reason for omitting the chapter headings, and it is important to make it plain. Most modern scholars agree in accepting the definition of a prophet we have already emphasised. He is one who tells forth God's message to man. He is no visionary, thinking of the distant future, but one who confronts the facts, the problems, the living issues of his own day. He speaks on behalf of God to his own contemporaries, he would fain rouse those about him to do and dare for God and His righteousness. If he presents a moving picture of one in whom the Lord delighteth, one who was oppressed and afflicted and yet opened not his mouth, however we readers of a later day may look at that picture and interpret its meaning we may rest assured that the prophet's gaze dwelt upon persons or events of his own time and found meaning and significance therein. Consequently, as it must be our first duty to let the prophet speak, our second to understand his meaning and his references, we must find an answer to this question: What special facts or events determined his prophecies and gave point to his powerful appeals?

THE LATE REV. RICHARD LYTTLE

Opening of Memorial School.

THE opening of Moneyrea National School, which has been erected as a memorial to the late Rev. Richard Lyttle took place on Saturday, 30th May, under auspicious weather conditions. During a comparatively brief but active career the deceased minister endeared himself to all classes and sections of the community for his many qualities of head and heart, and some time ago when a movement was initiated to erect a memorial school at Moneyrea as a fitting tribute to the life-work of one whose interest in the cause of education had been frequently displayed, the project was taken up enthusiastically by the deceased minister's numerous friends



THE RICHARD LYTTLE MEMORIAL SCHOOL, MONEYREA.

and admirers. The opening ceremony was performed by Mrs. Andrews. Over the entrance door a handsome memorial tablet bears the inscription: "Moneyrea National School, 1908, Erected by public subscription to the memory of Richard Lyttle, minister of Moneyrea, 1889-1905. A beautiful life consecrated to noble ends. He gave his best to God, his country, and his fellow-men."

Prior to the opening ceremony a dedication service was conducted by Rev. H. Rossington, M.A., B.D. Subsequently the chair was taken by Mr. A. Kennedy Stewart, J.P.

The Chairman said he thanked them for the honour they had conferred upon him by asking him to occupy the chair on that occasion. One reason why he appreciated that honour was because of his feeling of respect for the memory of the man whose name that school bore. He was glad to see so many of the late Mr. Lyttle's friends present. He was sure he could, on behalf of the minister and people of Moneyrea, offer them all a very hearty welcome. He would like to say that the late Mr. Lyttle's whole life seemed to him to be an endeavour to leave the world and the district in which he lived a little better than he found it. (Hear, hear.) He knew he was speaking in the presence of a good many there who had experienced the goodness of his heart. He was sure he uttered their sentiments as well as his own when he said that no man in a short life had left such a name behind him in that district for noble Christian work—(hear, hear)—and if that school was conducted in such a way that its influences might be any help to the enlightenment and elevation of the lives of the coming generations of that district he believed it would be a fitting memorial to the late Rev. Richard Lyttle, and one which he himself would have desired. (Applause.) It was now his duty to formally introduce the lady who had kindly come there to open that school. He knew Mrs. Andrews required no introduction from him to

that audience. She bore a name that had always been respected in that neighbourhood, and indeed wherever it was known. Before she would formally declare the school open he understood Mrs. David M'Cullough, the late Mr. Lyttle's nearest neighbour in that district and an old friend, would present her with a key as a memento of the occasion. (Applause.)

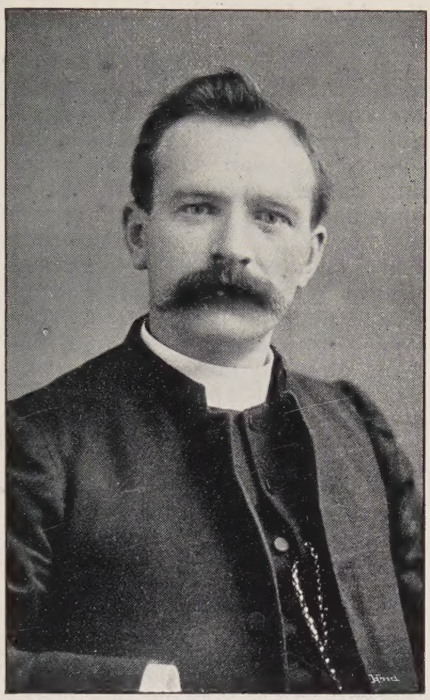
Mrs. David M'Cullough then presented Mrs. Andrews with a beautiful souvenir key, and in doing so expressed the hope that in the work which it accomplished that school would prove a fitting memorial of the late Rev. Richard Lyttle. (Applause.)

Mrs. Andrews, who was cordially received, declared the school open, and said she would always feel deeply interested in its welfare. She thought the children should progress well in such cheerful healthy surroundings, and it was with the greatest pleasure that she now formally opened the building. (Applause.)

The key bore the inscription :—"Presented to Mrs. Thomas Andrews on the occasion of the opening of the Richard Lyttle Memorial School, 30th May, 1908."

Mrs. Andrews having been made the recipient of a handsome bouquet, presented by Miss Edna Slipper.

Right Hon. Thomas Andrews said his wife desired him in a very few words to convey to the Committee of the school and to all others concerned her very sincere thanks, and with those he would unite his own, for the very high honour they had done her that day in asking her to declare that school open. Within a recent period Mrs. Andrews had felt obliged to decline somewhat similar honours, but to decline to come to Moneyrea when invited by such kind friends was altogether out of the question. They would agree with him that that school was most worthy of the man to whose memory it had been erected. There was no doubt whatever that the Rev. Richard Lyttle had had the power of endearing himself to all those with whom he had come into contact, and more especially to the people amongst whom he had spent his ministerial life. He had ministered to



The Late Rev. Richard Lyttle.

the spiritual wants of his own congregation, and he had had a large share in satisfying the moral wants of the entire population, without distinction of creed, in the district. (Applause.) With Mr. Lyttle's political views he (the speaker) was bound to say that he did not on every occasion see exactly eye to eye, but of one thing he always felt absolutely sure, and that was Mr. Lyttle felt perfectly sincere in what he was doing, and that what he did was for the greatest good of his country. No man could do more, and when his friends came together and desired that a life spent as his had been should not be without a memorial, they certainly could not have hit on a more proper and a more becoming memorial than the school, where the education was to be carried on which he always prized so highly and thought so necessary for the welfare of the people. He (Mr. Andrews) on his own and his wife's behalf wished that establishment every prosperity, hoping that while it perpetuated the memory of Mr. Lyttle it would fulfil all

the objects for which it had been built. (Applause).

Dr. S. R. Keightley said they were not assembled that afternoon to celebrate the completion of a memorial to an ardent controversialist or to a distinguished politician. Opinions were often only the mere accidents of life. Behind and above them was something greater and nobler, less fleeting and transitory. It was only character that remained in the crucible of time. There were many in that assembly who were at sword's point with Richard Lyttle as a public man, who had no sympathy with his views or with the party to which he was attached. But at the graveside they forgot their petty differences. In the reconciliation of that great silence they saw the man as he was and as they always knew him to be. Their differences were laid aside, and they recognised the higher resolve, the nobler courage, the inflexible honesty, the tenderness, the charity, the love of God and man which rounded the golden circle of humanity. Therefore it was that differing as they did they were not there that day to testify their attachment to party or to creed, to achievement so much as to character. From the broken fragments they looked beyond to the noble life. It was his privilege to know Richard Lyttle with a dear and tender intimacy, and he felt his friendship to be one of the sacred and beautiful things of life. At forty years his life work was done. The years of struggle and failure and victory were few and brief, and it would seem that for him as for them the dust of oblivion must fall upon his work. But he was sure that was not so. The influence of character was imperishable, and the stimulus of Mr. Lyttle's spirit would be carried on as an inspiration, even when his name might be forgotton or was read only on the inscription that was made public that day. A great idealist, with a thousand ideas thronging his head, Richard Lyttle was of all men the most practical. His heart was filled with an overwhelming love of humanity, and his absorbing love for his fellowmen inspired all his acts and transfigured his whole life. He had no trace or touch of self, and never dreamed of recompense. He was content to let other men make their wants, place and power; for him, the day's work and the noble harvest were sufficient. With what a great and generous strength and courage he fought his opponents would testify, and never for a moment did he deviate to the right hand or the left. The world had its own way of measuring greatness, and it was not always the wisest; for his part, he thought their best men were their greatest. If that was true, Richard Lyttle had won his niche, the brave, true, courageous soldier who fell in his early manhood, with great deeds still to be done and noble work to be accomplished. (Applause.)

Appreciative tributes were offered by Revs. W. H. Drummond, Charles Peach, W. K. M'Lernon, T. P. Spedding and R. M. King, after which a vote of thanks, &c., brought the formal proceedings to a close.

Obituary.

Dr. Sydney Brice Smyth.

With deep regret we record the death of Dr. Sydney Brice Smyth, of Ulsterville House, Lisburn Road, which took place at his residence with tragic suddenness. Although recently he had complained of asthma and chest trouble, and had been treated by Dr. Kirk, there appeared to be nothing serious the matter with him on Wednesday night, the 3rd June, and he retired to rest at his usual hour. The following morning about half-past seven o'clock he was found lifeless in bed. Death had evidently resulted from the heart complaint which Dr. Kirk had diagnosed recently, and the City Coroner (Dr. Graham), who was informed of the circumstances, did not consider an inquest necessary.

Dr. Smyth, who was unmarried, was the son of one of our best known and most distinguished local practitioners, Dr. Brice Smyth, of University Square, and he himself, though still a young man, had earned a high reputation in the profession. He was educated at Uppingham School and Trinity College, Dublin, where he graduated in arts, medicine and surgery, being a most

distinguished student in all three departments. After having taken his M.A., as well as his M.B. and B.Ch., he came to Belfast, and commenced practice about fifteen years ago. Making a special study of the diseases of women and children, he in a short time became famed for his skilful treatment of these disorders, and his reputation in this respect extended far beyond the limits of Belfast. He was only 39 years of age, but enjoyed a large and influential practice, and was looked upon as a man likely to achieve the highest honours in the profession. He was physician to the Maternity Hospital, Townsend Street, and to the Children's Hospital in Queen Street. In both institutions—especially in the latter—he took the keenest interest, and the small sufferers in the Queen Street institution regarded him with a confidence and affection truly pathetic.

The funeral took place on June 6th, at the Belfast Cemetery, Falls Road being preceded by a service at Ulsterville House, conducted by the minister of the First Church (Rev. H. J. Rossington, M.A., B.D.) As the funeral was strictly private, only intimate friends of the deceased were in attendance. A clear indication of the manner in which he was honoured and esteemed by many people is seen in the suggestion made that his splendid character and self-sacrificing career should be commemorated by the founding of a cot at the Queen Street Children's Hospital, of which the deceased was Honorary Physician, and where he was much beloved and will be greatly missed.

UNITY GUILD.

THE Annual Service in connection with the Guild was held in the First Church, Belfast, on Sunday afternoon, May 10th. The service was conducted by the President (Rev. H. J. Rossington, M.A., B.D.) and there was a good and representative attendance of the members of our Churches in Belfast and district. The general public was also represented, doubtless in view of the fact that the Cripples' Choir was expected to provide musical selections, an announcement to that effect having appeared in some of the local papers. Before beginning his sermon, the preacher made an explanation as to the cause of the absence of the Choir of the Cripples' Institute. The suggestion had been made that it would add to the attractiveness of the service if the choir were present, and that suggestion had been heartily received by the officers and members of the Guild. While the object of the latter is to bring more closely together the members of our own churches it is also very anxious to promote a wider union of all Christians who are labouring for the general good. Hence the prospect of co-operation on the present occasion gave great pleasure, all the more because the Guild Committee had decided to take up a collection in aid of the funds of the Institute. But we had reckoned without the Council of the Institute. This body, it appears, had decided that in accordance with the terms of its charter, which stated that the cripples should be brought up in evangelical principles, it could not allow the Choir to be present at a Unitarian service. That is to say, the Institute carefully distinguishes between two kinds of unity—a unity of the spirit so narrow that there is no place for Unitarians inside it, and a unity of appeal for funds which is wide enough to embrace all who have anything to give. But if for the sake of consistency those who find themselves outsiders in the one case should conclude that they had better regard themselves as outsiders in the other, the Council of the Cripples' Institute are alone responsible. Although their action caused both disappointment and indignation, the absence of the Choir did not make the service any less hearty and helpful, and it was felt that this Annual United Service has more than justified the action of those responsible for its inception.

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Mountpottinger UNITARIAN CHURCH

SUNDAY SERVICES
AT 11-30 A.M. AND 7 P.M.
SUNDAY SCHOOL
AT 10-15 A.M. AND 3 P.M.

Minister:
REV. J. WORTHINGTON, B.A.,
Hawthornden Road, Knock.

Secretary:
DR. R. JACKSON MUNN,
Woodstock Road.

Treasurer:
MR. HENRY NAPIER,
Earlswood Road.

SEEKING truth and the mind of Christ, we unite for the worship of God and the service of man.

Calendar for July, 1908.

4 Sat—Scholars' Annual Excursion.
5 S—M & E—Services by the Minister.
12 S—M & E—Services by the Minister.
19 S—M & E—Services by the Minister.
26 S—M & E—Services by the Minister.

Church Notes.

The Scholars' Annual Excursion will be held on Saturday the 4th inst., brakes starting from the school at 9-30 a.m. for Groomsport—younger scholars 6d each, elder scholars 1/- each, members of the Congregation and friends 2/6. Those who intend going must give in their names to Mr. John Allen, not later than Wednesday, July 1st.

Subscriptions for the Magazine Calendar for a second year are now due, and should be paid at once to Miss M'Calmont. New subscribers are wanted, and small donations towards the cost of Calendar will be gratefully received.

A few copies of the special Whitsuntide number of "The Christian Life" have been purchased and placed on the vestibule table. It contains a good deal of interesting matter on the strength and direction of the Unitarian movement at the present time, and is well worth a penny.

"I call that mind free," says Channing, "which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions."